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HERALD
AT HOME AND ABROAD
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MARCH 1949

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A Time for Renewal

A Proposition in
CHRISTIAN MATHEMATICS

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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLV MARCH, 1949 No. 3

Editor: ANDREW VANCE McCRACKEN

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The church, be it urban or rural, must be renewed in its own life.

A Time for Renewal

Our culture and civilization were founded centuries ago upon a frank acceptance of the Christian faith. Since then, for sometimes generations, this faith has faltered, nearly vanishing; but always there has come, before too late, a spirit of renewal.

Then, like the return of spring following the long winter, the lives of people have been refreshed; their complexes resolved, their hearts warmed again, their minds mellowed; and their wills have once more regained the generous contours into which Christ would continually reshape them.

The whole society expands. The seeds of spiritual growth commence to germinate beneath the surface and send up shoots of new life. And so a new age of faith reconstitutes itself where so short a while before there seemed so little hope.

It is our conviction that man is standing today upon the threshold of a new life; and that rebirth may emerge from the travail of these years.

If so, the churches are now summoned to their essential task — of communicating the life-renewing knowledge, the healing, and the hope-restoring inspiration of the Christian gospel — as they have not been called within the memory of any who now live. Deep stirrings have been felt in every branch of Christendom. Faced with the deterioration of morale in every individualistic culture, and faced by the challenge of an implacable Communism, the churches must neither cringe nor cower; but gird themselves anew for the incessant battle in which Christ Jesus leads his people and his church to a fresh renewal and to ultimate victory over the forces of rancor and misrule.

The articles spread on the pages of this issue of *The Missionary Herald* seek in concrete terms to express the renewed concern of the Board of Home Missions of our Congregational Christian churches for the re-establishment in the United States of that pristine but realistic faith by which our forefathers wrought their wonders in the earlier days; by which they met and successfully overcame the constant upsurgency (under whatever name) of secularism; and by which they kept a nation upon the bases of an evangelical and an applied Christianity in the first stages of its massive growth from a colonial and then a pioneer society into the mightiest of all industrial societies.

The times are ripe for a reaffirmation of this gospel — not less effective and persuasive than that of any former period. It must be modern in its accidental and external forms, but eternal in its essence and substance. It must be homely, heart-felt and socially humane. It must be profound, soul-reaching and spiritually Christ-centered. And it must help our country — and our world — to recreate, or, if necessary, to create for a first time, a satisfying common life in which all persons and all families may thrive and feel at home.

So, here is our report; here is our invitation; and here is our challenge.

"He that hath an ear, let him hear
what the Spirit saith unto the churches."

Unlimited Sources of Renewal

The Board of Home Missions provides instruments for the renewed concern and purpose of our fellowship

TRUMAN B. DOUGLASS

"The greatest contribution that the Church can make to the renewal of society is for it to be renewed in its own life in faith and obedience to its Lord."

— Amsterdam Assembly of the World Council of Churches: Report of Section III.

The need for a renewal of our weary and dismayed society is so self-evident that it requires no comment.

Said a neighbor of mine the other day: "Most of the journals I read and the sermons I hear are monotonously repetitious. The announcement that modern man is tottering on the brink of disaster can no longer be regarded as a piece of red-hot news. What would be news would be the information that man in his extremity can find something to hold on to, and maybe even be drawn back a few feet from the edge of the precipice."

This, of course, is precisely the information which the Christian Church is commissioned to make known. It is to proclaim that beneath the pattern of history which moves from crisis to decadence to destruction there is a deeper pattern — of judgment, then forgiveness — of dissolution, then renewal — of death, then resurrection.

But the church will be able to communicate this life-giving, hope-restoring knowledge only as it demonstrates its message by submitting its own life to renewal through the power of God.

In focusing this issue of *The Missionary Herald* upon "The Renewal of the Church," we are not so presumptuous as to suggest that any program initiated by the Board of Home Missions or by any other human agency can accomplish this renewal. Only God can revivify his church. The coldness of heart which renders multitudes of nominal Christians spiritually and morally ineffectual cannot be cured by organization. The corrupting pride and parochial self-sufficiency by which nations, groups and individuals (and churches, alas!) are walled in and confirmed in the modern cult of irresponsibility cannot be broken by devising new programs. The enormity of our self-indulgence which permits the American people, in face of the world's vast tragedy, to give to all religious

Millions of Americans live in communities with no church. Above, services in our unfinished Paradise Hills Church, San Diego, Calif., built with aid from the Board of Home Missions.

and charitable purposes less than 1 per cent of our national income (when our giving during the worst years of the depression never fell below 5.3 per cent of our income) will not be changed by thinking up clever slogans and high-pressure campaigns. The renewal of the church must start with the first person singular — with the individual response of gratitude and obedience to God's loving holiness, which we have met in Christ Jesus.

A CONCERN OF THE CHURCH

What the Board of Home Missions and similar agencies of corporate Christian action can do is to provide instruments which can be used by the renewed concern and purpose of our fellowship.

What are some of the specific actions by which the church may open itself to God's renewing power?

A church which is being renewed will be concerned for planting new colonies of Christ's people wherever persons are now deprived of opportunity for corporate worship, the hearing of the gospel, and participation in the life and fellowship of the Christian community. With the rapid shifting of peoples during the past decade there must be among us something of that concern which stirred our fathers when the frontier was advancing westward across the continent. It was a concern which led them to resolve and act to insure that no new community should be without the ministries of the Christian church. If America is threatened today by the aggressions of paganism, this is attributable in no small measure to the fact that millions of Americans are living in new cities and towns where there is no church.

MINISTRY OF YOUTH

But an horizontal extension of the church may result in a thinning and vitiating of its life if it is not re-

newed from within. Especially does it need the replenishment of youth. If its Sunday schools are dwindling, if the children in its own homes are not being instructed in the Christian faith, if its most competent young people slip away from it during college years, if it is not recruiting its best young men and women for the ministry and for service on the mission field, it will soon betray the symptoms of declining vitality.

In this essential task of renewing the church with the gifts of every oncoming generation, the Board of Home Missions endeavors to serve the denomination at a number of critical points. The planning, writing and publishing of curricular materials for Christian instruction in the church school and home are continuing responsibilities of the Division of Christian Education. The heartening growth of Pilgrim Fellowship and the seriousness with which its members assume the obligations of responsible churchmanship are signs of promise. In the Student Summer Service program, originated by our denomination and now adopted by all the major Protestant communions, we have — excepting only the local church itself — the most effective single agency for the recruiting of young people to full-time vocations within the church.

THE CHALLENGE OF YOUTH

The denomination recently has sustained the Board of Home Missions in a more determined effort to strengthen the relationship between our churches and the thousands of Congregational Christian young people enrolled in American colleges and universities.

Perhaps the most important office of the Board, as it affects the renewal of the church through replenishment of its youth, is that of helping to establish outpost positions where consecrated young people can

The church needs especially the replenishment of youth instructed in Christian faith.

work fruitfully in response to their Christian calling. A professor in a leading theological seminary recently has said: "Many of our best men, who have their choice of a dozen calls, no longer want a comfortable middle-class congregation with a good salary. They want something tough, in mine towns or among working people." It is the glory of the missionary enterprise, at home and abroad, that it has an answer to this demand for "something tough." But it is also a major tragedy of the church today that, for want of the meagre financial support which is required, so many of these potentially self-giving young men and women must be turned away.

CAN WE MEET THE TEST?

The church will fit itself for renewal by undertaking what Professor Walter Horton calls "dimensional pioneering," as distinct from the geographical pioneering characteristic of the missionary enterprise during the past century and a half. The

church must extend its life not only laterally but in the dimension of depth, until the gospel becomes freshly relevant and redemptive in new and sometimes tragic areas of human experience, which for many of our fellows are now devoid of meaning.

The two annual Schools for Ministers conducted by the Board of Home Missions are ventures into this dimension of depth. In the four-weeks' sessions, pastors from churches, small and large, from city and countryside, and from every section of the nation, meet for corporate worship and study, to reestablish the disciplines of scholarship and prayer, to be newly claimed by the truth and power of the gospel, and to refresh their spirits in the

Many young ministers want rugged assignments. Above, a minister meets with farmers.

comradeship of their calling.

The church will find renewal, as it is kept continually mindful of its need for renewal, by exposing itself to hazardous and rigorous testing. The "limited liability company" is not only a familiar form of corporate organization but is symbolic of a disease of the modern spirit. This careful definition and restriction of the area of personal accountability is one of the devices by which man tries to protect himself against the hazards of being a wholly responsible participant in the common life. The church, in contrast, is called to be an Unlimited Liability Company. Its members, if they have confronted the reality of the Cross, do not ask, "How can we decently avoid a too costly involvement in the lives of other persons?" but are always asking, "How may we become deeply, inextricably, and redemptively involved in the needs of those who are our brethren, and Christ's?"

THE CHURCH CAN OPEN THE WAY

One of the points at which this kind of involvement is costly today is the endeavor to further the work of reconciliation in the difficult and complex field of our tangled human relationships. Our fellowship of churches may be humbly grateful for a worthy record of accomplishment in this area. Through the American Missionary Association Division our denomination has done notable work in a field where practices fall most conspicuously short of professions and where success or failure may be decisive in the struggle for the survival of human life on this planet. In this adventure of fellowship with the disadvantaged and with the victims of discrimination, our churches have made their testimony to the unlimited liability of the Christian Community for all who otherwise would be forgotten or held in contempt — and for the sins of those who are forgetful or contemptuous. In doing so they open the way for Christian renewal which comes only when the church has lost itself in love.

Dr. Douglass is Executive Vice-President of our Board of Home Missions.

Photos by See-Kay, Religious News Service and FSA.

Goals of Our Christian World Mission

Our Christian World Mission begins on our own doorstep and reaches out through state and nation to the ends of our one world. A short, two-letter word, "GO" is at the very heart of Christianity.

The local church is the basis of Our Christian World Mission, and to the extent that it is vital with the strength and vision of Christ — a growing church — to that extent will its outreach be into all the world.

In 17 countries we are committed to establish and to help maintain churches, schools, hospitals, community centers as reservoirs of redemptive life; and to train national leaders for them.

Through the
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
$1,848,733

In our own land we must revitalize every church; build new churches among unchurched people; recruit and train strong lay and professional leaders; "witness" in better race relations and better Christian citizenship.

Through the
BOARD OF HOME MISSIONS
$1,704,491

Stirred by humanity's need for justice and spiritual freedom, we must work through agricultural, legislative, international and industrial groups to solve social problems in terms of the Gospel.

Through the
COUNCIL FOR SOCIAL ACTION
$164,525

The cry of untold millions who struggle to regain health and homes and freedom must be answered, in part, by our program of relief and reconstruction.

Through
EMERGENCY SERVICES
$1,000,000

Because our churches are organized in area groups, we have close-knit neighborhoods (Conferences), each of which must do its share in our total task.

Through
STATE CONFERENCES
$1,463,296

We must cultivate the home base, by missionary education, solicitation of funds, and over-all services — 7% of the total, less amounts incorporated in figures above.

Through
MISSIONS COUNCIL
(For promotional costs not included above)
$99,081

HOW TO USE THIS ISSUE OF *The Missionary Herald*

Ione Catton

This issue of *The Missionary Herald* is intended for Reading, Discussion, and Action.

Reading. Read it to yourself at one sitting as part of your meditation on the role of the church in today's world and on *Our Christian World Mission.*

Read every article from the opening editorial to "A Cultural Renewal."

Read it aloud in families, neighborhood gatherings, study groups.

Get as many persons as you can to read this issue in the thirty days before the next issue of *The Missionary Herald* arrives.

Discuss What You Read. What is the basis for hope that through the church renewal may come to our stricken world?

What basic needs of people are being met in part through the church's activities in city centers, rural areas, pastors' schools, Puerto Rico, campus programs, building loans, annuity fund?

How is my church lined up in these activities?

How is my church taking advantage of the service offered by the Board of Home Missions, such as Visual Aids and special help by leaders?

What plans should my church make to shoulder its responsibility for this renewal within the church?

Laymen's groups, Women's Fellowships, Pilgrim Fellowships, Church officers — discuss these questions with this issue of *The Missionary Herald* before you.

Act on What You Read. Surely every church can do at least three out of these five:

Appoint a church committee on Missionary Education and Stewardship, if you have none.

Ask this committee to make suggestions to your church for taking a more active part in *Our Christian World Mission.*

Prepare a digest of the information in this issue for use by your Every Member Canvassers.

Let every reader of this issue pass his copy to at least one new reader.

Make a substantial increase in the subscriptions to *The Missionary Herald* during the next thirty days.

Have you read page 8, the Goals of Our Christian World Mission? Please do!

Renewal in the Cities

The Urban Church Builds for Tomorrow

Stanley U. North

Dr. H. Paul Douglass, in a report written for the Home Missions Council a few years ago, declared:

"It must be flatly stated the urban church stands in a mighty precarious position. Many ancient Protestant territorial strongholds have been swept clean of their institutions, or their churches reduced to mean and dwindling survivals of ancient power and glory.

"It is happily true that many of these losses are counterbalanced by great gains on the part of new and growing suburban churches. But whenever all the factors have been combined to give an honest total picture of the church in a metropolitan community, its lot has been revealed as highly uncertain and beset with many dangers."

This judgment by one generally recognized as the best informed student of the urban church in this generation can neither be ignored nor discounted. The purpose of this brief article is therefore to suggest two or three basic reasons for the crisis that has descended upon the city church and to indicate a partial remedy which *Our Christian World Mission* expects to make possible.

The United States in 1800 was only 6.1 per cent urban. By 1900 the percentage had risen to 39.7. The 1920 census revealed that the nation had become 51.2 per cent urban. By 1940 the percentage had climbed to 56.5.

Each of the nine sections of the nation markedly increased its percentage of urban population in the period between 1900 and 1940.

The result has been that while increasing urbanization has been general throughout the nation, in a number of sections it has been more acutely so, with correspondingly greater pressure upon church life.

CHURCH EXTENSION IS NEEDED

This has meant that many villages with the passing of the years have become small cities; and that the older cities have become great metropolitan centers. Basic in this change has been industrialization. Industry and commerce have encroached upon residential neighborhoods causing deterioration and producing slums, so that new residential areas had to be constructed on the city's edge; the process repeating itself again and again as growth has continued.

The situation is more critical than even the 1940 census suggests, because of a large increase in the population since that date, amounting to more than ten and one-third million,[1] of which more than nine and one-

The future of the city church, states our author, is highly uncertain and beset with dangers.

half million has been added to the urban population. This has created a need for church extension in numerous new communities, at the very time when building funds in all the denominations have reached a point of depletion.

TWO IMPORTANT FACTORS

Two additional factors should be mentioned. Industrialization was accompanied by a tremendous immigration of laborers from European countries of largely Roman Catholic faith with the result that the major religious group throughout urban America is now Roman Catholic.[2] This communion stands first in the total number of churches in fifteen states, second in thirteen, and third in one. Its status among the fifty largest cities is even more impressive, it being the strongest religious body in thirty-one cities, the second strongest in five, and the third in three. Immigration also brought into American citizenship a large number of Jewish people who likewise settled for the most part in urban centers.

IMPACT OF MIGRATION

Another factor of much importance in the development of urban church life has been the migration into Northern cities of many Negroes from the South, the impact of which is suggested by the fact that by 1936, Negro Baptists were second in number of churches in seven cities.

POSITIVE ACTION IS PLANNED

All of the above has brought about drastic changes in the character of neighborhoods in which many great Protestant churches of the past have stood and served. Their members have moved. Their incomes have dwindled. Yet, they frequently face human needs and opportunities for service greater than ever before, to meet which, resources are no longer available.

Included in the program of *Our Christian World Mission* are the following measures, designed to initiate positive action in terms of the "precarious position" of the urban church:

1. Strengthening the inner-city church which faces a missionary need and opportunity, instead of following the customary line of retreat. A frontal attack on an experimental basis is being made interdenomina-

In 1940 our nation was 56.5% urban causing great pressure on churches. *Left*, Park Street Church in Boston, Massachusetts.

tionally in the East Harlem, N. Y., area, from which traditional Protestantism has so far uniformly fled, by several recent graduates of Union Theological Seminary — the method being store-front ministries, the budget being provided in largest part by the Board of Home Missions.

2. Securing church properties through compensation, in situations that have changed from white to Negro, for the purpose of organizing interracial churches, if possible; but when impossible, Negro churches.

3. Strengthening churches which have hitherto been small and too weak to conduct an effective program, but which face new opportunities by virtue of population shifts.

4. Joining sister denominations in ministries among the colossal apartment house developments which are springing up in major metropolitan centers across the nation.

5. Establishing new churches on a comity basis in residential areas that have been and are being constructed on the peripheries of the great cities of the nation. Some twenty-five such churches are in various stages of development, the Department of City Work cooperating with the State Conferences concerned in financing the leadership; while the Church Building Department, through generous grants and loans, is making

Above, airplane view of crowded New York. *Right,* one of oldest New York City churches.

possible the purchase of church sites and parsonages, together with the erection of first units.

The situation is indeed critical. Competent survey and research are necessary. Protestant cooperation and adequate budgets should be brought into effect to implement the essential program.

WORLD-WIDE SIGNIFICANCE

This program has vastly more significance than that of merely rescuing the urban church. It involves our witness at home and abroad for years to come. For, unless we build up strong church life amid the complexities of the American scene, it may seem doubtful whether our faith has sufficient vitality to form strong churches amid the even greater complexities of foreign fields. Besides, the resources upon which the entire missionary enterprise depends must be provided out of strength at the home base. Our whole Christian enterprise is at stake, therefore, in the successful maintenance and the consistent growth of our work in the vast metropolitan areas of America.

1. Bureau of the Census
2. This statement and those following based on "Religious Bodies," the 1936 *Report of the Census,* which in spite of inaccuracies is fairly adequate for the Northern section of the nation.

Dr. North is Director of the City Work Department of the Church Extension and Evangelism Division of our Board of Home Missions.

Photos by Cushing and Religious News Service.

RENEWAL AT THE ROOTS

THE FOUNDATIONS OF THE CHURCH AT THE CROSSROADS MUST BE STRENGTHENED

Thomas Alfred Tripp

Religion persists because man exists in a never-ending atmosphere of uncertainty and frustration. The unexplained and unknown mysteries of life and death create in man a great sense of inner need which is to be met only by spiritual security drawn from an adjustment to and identity with ultimates and absolutes. Timeless and unyielding forces of nature such as flood, drought, hurricane, famine and plague bring travail, not only to the body but to the soul.

AN ENORMOUS TASK

The human spirit is tested by the catastrophic forces of man-made tragedy of war, revolution, economic depression and crime. The significance and duration of the short span of human life midst these frowning forces create man's everlasting question. His personal defeat and humiliation demand, not mere explanation, but security, certainty and spiritual serenity.

In other words, the stupendous natural and social forces of an inscrutable world reveal to man his own insufficiency, thus creating his demand for God.

Herein lies the fundamental nature of the divine character of the ecumenical church. Thus is prescribed the "awe-ful" enormity of the task facing the man-made social institution of religion — the church at the crossroads.

The rural church, understood in the full purview of humanity's tragic dilemma, is ultimately more than that which it at first appears; namely, the most numerous and potent among social organizations in farm and village communities. It is, indeed, no less than the nearest material approximation of the ecumenical church and man's hope of cosmic peace.

Littleness, factional bitterness, and tedious techniques which are often symptoms of weakness in the harassed institutional expressions of religion in the small community pale into insignificance when the real nature and significance of the rural parish are held in perspective. Even the successes of unique forms in rural churchmanship may be of fading importance when compared to the obligation of meeting man's crisis of existence.

OUR RURAL PROGRAM

Our rural program strives, therefore, to help the town and country parish to be the Church, a goal to which it can never fully attain but one toward which it may always travel.

First, we seek a ministry which truly presents the gospel and laymen who seek fellowship for the building

Our rural program, states the author, strives to help the town and country parish to be the Church. Above, New England village at East Corinth, Vermont, spreads out around the church

of a more adequate faith in a world of doubt. The need is for a fellowship which desires not only spiritual comfort, but vigorous battle against the stark realities of history. Our program is oriented to the deeper meanings of the church's ministry.

How the minister responds to efforts which support the deepest significance of his calling may be shown by one illustration.

OUR SCHOOLS FOR PASTORS

In the annual Deering and Sylvan Dale Summer Schools for Pastors, conducted by the Board of Home Missions, the interpretation of the Christian message has a central place. Every year a theologian and a Bible teacher join the faculty of each school. They are selected with great care. Their assignment is to interpret the Christian message and to lead the pastors in the search of an enriched personal faith. Notwithstanding their appreciation of the excellent courses in practical churchmanship, the pastors indicate that the "Christian thought" courses in theology and the Bible are the "making of the schools." Rural and urban pastors alike — these schools are attended by both — seek out the teachers who restate the gospel in vigorous and authentic terms.

Second, our rural program helps the churches in teaching the young. Transmitting the Christian faith to childhood and youth is, next to building a leadership capable of teaching that faith, our most important work.

The weakness of the Sunday schools in many small country and village churches, which are often poorly equipped for religious education, is a matter of chief concern. More than half of our Sunday school pupils are enrolled in rural and village churches; nearly two-thirds live in country and village parishes. If Christian education in rural areas fails, where will the church stand in the next generation?

There is no doubt that our rural churches are interested in the work of developing intelligent Christian youth. Their response to the rural religious education program of the Board of Home Missions clearly indicates this fact. Under the Division of Christian Education, Miss Leila Anderson, who works mainly among rural churches of the great agricultural regions of the Middle West, is never in want of calls for her counsel. Her services are intended to help rural parishes improve their teaching processes.

Last year, the Town and Country Department, in cooperation with the Division of Christian Education, participated in a grass-roots experiment in teacher education for small rural churches. This leadership school was conducted in a country church in Indiana by representatives of Protestant home missions and Christian education agencies. The rural adaptations for religious education are still unclear but progress was made toward teaching our Christian message to the young in town and country.

THE PRIMARY AIM

Finally, our entire program stems from the primary aim of rural evangelism. Farmers, especially those in sparsely-populated regions, are the most neglected of any group. In many countryside villages it is often necessary to accept the local saying, "This is not a church town." In some predominantly rural states of the northwest, less than one-fifth of the people belongs to any church. In all parts of the nation great numbers of people in the hinterlands of villages and cities are without any religious ministry.

In consequence of these tragic facts, the Board of Home Missions' Depart-

Rural churches should be hubs of community social life. *Above*, members enjoy church picnic.

ment of Evangelism and its Town and Country Department are working together in supporting workshops to explore the best means of evangelism for churches in these outlying areas.

OUR MESSAGE MUST BE CLEAR

In southwestern North Dakota, for example, a group of rural pastors has been meeting for more than a year to discuss rural evangelism. The members are experimenting with methods, and they report back to the group on the results. It is expected that a study of carefully transcribed records, made by this and by similar working groups in certain other states, will eventually result in certain important evangelistic adaptations to the particular situation in which our rural ministry is carried on.

Rural people must be won to Christ. And there are methods which will successfully work among them. Young people must be prepared to become competent truth-bearers for the time to come. For, first and last, our message must be intensified and kept clear, that it may bring salvation from the confusions and contradictions of human existence, and may lead to a great renewal of conviction and hope to the churches upon which rests the responsibility for Christian faith and action in these difficult but potentially re-creative days.

Dr. Tripp is Secretary of the Town and Country Department of the Division of Church Extension and Evangelism of our Board of Home Missions.

Photos by Devaney and Religious News Service.

AN EXERCISE IN THE LOGISTICS OF RENEWAL

William Kincaid Newman

Logistics has been defined as the branch of military science that embraces the details of moving or supplying armies and the general conduct of a campaign.

In spite of all the "snafu" which went on in the armed services during World War II, everyone agrees that the Army and Navy did a brilliant job in logistics. To carry on a global war conducting extensive operations in remote corners of the earth, fighting strong military powers on their own ground are tasks to stagger the imagination. That we were able to do this is owing in large measure to our magnificent logistics whereby we were able to mass tremendous quantities of diverse materials, ship them half way around the world and leave them ready when needed.

CHURCH BUILDING DEPARTMENT

Our Christian World Mission is a great exercise in the logistics of love, whereby we bring together the talents and resources of a million members of Congregational Christian Churches and apply them to the world's needs.

Doing this to the church building needs of the United States is the job of the Church Building Department of the Board of Home Missions. Its function is threefold:

a. To help the local church understand its role in the community.

b. To help the local church arrive at a building program to best fulfill this role.

c. To help the local church devise means of financing its building program.

1. In achieving these ends, the Church Building Department works in close cooperation with the superintendents of the several state conferences and city unions, and with the other departments of the Board of Home Missions. The state superintendent is, of course, the key man in the situation. He has a long-time knowledge of the field and also is held responsible for "producing the goods." The City Work and Town and Country Departments of the Board of Home Missions have an expert knowledge of the specialized problems involved. The united mind and resources of the several departments of the Board are brought to bear as much as possible upon each situation. Often, before any conversations on building aid are held, there is a field visit by a member of the Board of Home Missions staff to study the church and the community and to help the church arrive at a clear understanding of where it is going and what it is trying to achieve. Although the need of this sort of approach seems self-evident, it is surprising how many churches feel that the secretary of the Church Building Department

should give them an immediate answer to the question, "How much money can we have?"

2. Arrival at a building program is achieved by a church only after much painstaking effort. The Church Building Department assists through correspondence, through examination of building plans and through field visits. It helps the church find competent architects. In some cases it bears part of the cost of having an architect visit the church and make a study of its building problems. It works with the Interdenominational Bureau of Architecture in its program of advice, field visits and publications. It lends books on architectural problems. It cooperates in the setting up of regional architectural conferences at which architects, contractors, church administrators and members of local church building committees discuss their problems.

Below, new Community Congregational Church, South Hempstead, N. Y., is almost completed. Built with aid from Church Building Department, it replaces church, left.

This new church at South Hempstead, pictured on previous page, is an achievement of volunteer workers recruited from the membership and neighborhood. Here are some hard at work.

3. The "$64 question" is how to finance the building program when agreed upon. The first step is to encourage the local church to raise all or the greater part of the necessary funds. Experience has shown that the churches are structurally most healthy and spiritually most effective in which the building funds are secured through the sacrificial giving of the entire membership. In order to help achieve this goal, Curtis R. Schumacher was added to the Department's staff on January 1, 1948 as Church Financial Adviser. His work has already proved of great value.

THE IDEAL SITUATION

The ideal situation is one in which the denomination would step in and fill the gap after the local church has exhausted its resources. But here is the rub. Our Church Building revolving fund is entirely appropriated. Spiraling building costs, plus the need of a nation which has gained fifteen million in population since 1940, have absorbed the Church Building Department's resources with staggering rapidity. The Department, therefore, works with churches to devise means whereby credit can be secured on sound terms from other sources. It encourages all churches which are reasonably well established to borrow locally rather than to apply for Church Building Department aid.

But there are many churches where denominational help is essential. Great new communities destitute of church buildings have grown up all over the nation, particularly on the West Coast where the population has increased almost 50 per cent since before the war. Congregations are worshipping in tents, garages and basements. Facilities for

religious education are so inadequate as almost to negate the value of the program. A sprawling generation of pagans is growing up. The situation is highly critical.

Our Christian World Mission provides a substantial though inadequate sum for church building purposes. It is imperative to the future welfare of our nation and our church that the full amount be subscribed.

Mr. Newman is Church Building Secretary for the Division of Church Extension and Evangelism of our Board of Home Missions.

Photos by Al Ravenna, courtesy of The World-Telegram.

The women in the community pitched in too. At *left*, Mrs. Mary MacDonald and Mrs. K. Friou apply putty to the windows. *Above*, the tower of the new church still needs a bell.

An Important New Sound Film

"*We Would Be Building*"

Now Ready for Use

Featuring the thrilling story of the building of new churches in new communities, *We Would Be Building*, a twenty minute 16mm color sound film, has been widely acclaimed at preview showings.

Strictly professional in quality, *We Would Be Building* is excellent for church night dinners, evening services, study groups and club programs.

Order from the nearest Missions Council office or from your State Conference. Service charge, $5.00 or an offering.

Fertile Fields for Renewal

For all ages, for all crises — A Teaching Mission

Harry Thomas Stock

The Christian religion is renewed in the lives of individuals and of the churches through worship, study, witness and a ministry to human needs. And new vitality also comes to the Christian fellowship as new disciples are added to it.

The faith of Jesus Christ has been transmitted across the centuries to each succeeding generation; the old faith has been renewed in new lives. The churches of our generation must appreciate, appropriate and share the Christian heritage. But because "new occasions teach new duties" our present-day ministry must be relevant to current opportunities and crises. Heritage and change are two enduring elements of Christian education.

DIVISION OF CHRISTIAN EDUCATION

The División of Christian Education exists for the development and renewal of faith in personal lives; for the progressive renewal of the church; and for the renewal of society through the grace of God. Its mission is evangelistic. It seeks to help the churches in making intelligent and prophetic Christians of all children, young people and adults who may be reached by the churches of our communion. This is a continuous, never-ending process of growth and fruition.

The vitality of a church may first be tested by its ministry to children. Only one church which, because it is content to die, has a cold disregard for souls will relegate children to a minor place. Multitudes of its little ones are at our doors today. Many church schools are overflowing into extra quarters and are teaching more children than ever before to know God and to love and serve him.

THE HOME SHOULD TEACH

But that which can be done in only an hour or two on Sunday is not enough. The home must again become the primary teacher of religion. We are making a beginning in our denomination of home-renewal in the spiritual life. From ten to fifteen thousand families shared this season a purposeful and satisfying experience of Christian instruction during the Advent season through the use of *The Family Celebrates Christmas.* This, the first home-book that we have prepared, is a sample of the kind of family resource which will be distributed by the Division of Christian Education each quarter starting next autumn.

There is an encouraging readiness for the use of such material. Thousands of young adults feel the need of faith's renewal and wish to know

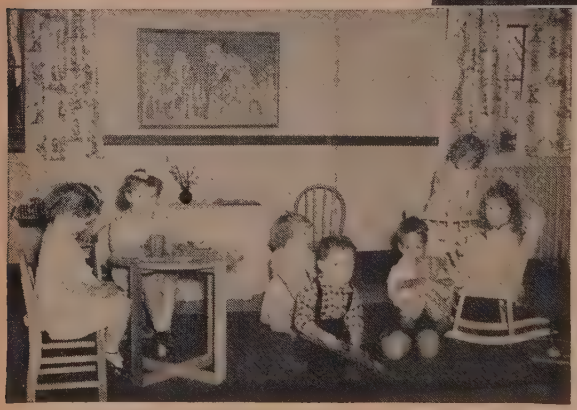
The Division of Christian Education helps the churches in making intelligent Christians of children.

how to communicate it to their children. These young men and women can bring a dedicated intelligence to our churches and can give it a power which organized Christianity otherwise must lack.

Many have been brought up in our Pilgrim Fellowship, that great company of Congregational Christian young people who are doing so much for the world-wide mission of our churches. When we consider the host of young people who are reverent in worship at summer conferences, we thank God and take courage. When we overhear their prophetic expressions of Christian faith, we pray that they may be given worthy examples and counselors. When we talk to choice young men and women preparing for the ministry or for missionary service, we are assured that God will not leave himself without a witness in this or any generation. When we see them working hard at all kinds of physical labor on one of their "Christ's work days" that they may make a plus contribution to *Our Christian World Mission*, we are shamed at our own unsacrificial giving.

We sometimes forget the aged, the remote, the men and women who can-

not attend church services. Their lives may be transformed by a glowing sense of worth. They too can grow and become participants in the work of the church. The former home department of the church school is defunct; a new home fellowship of Christian learners is in the making. Two years ago *Pilgrim Home* was quietly launched, with the intention of helping such persons to continue to grow spiritually. The response has been highly encouraging. One of the next steps in *Our Christian World Mission* is to give added point and power to the increasing fellowship of adults who are absentees by necessity.



The vitality of a church may first be tested by its ministry to children, states our author. Here children of Haverhill, Mass., Sunday School take part in some of the activities.

For every age, at every time of crisis, the church has a teaching mission. The Division of Christian Education is the agency through which our fellowship of churches seeks to provide sound guidance to children, young people and adults so that they may grow up to "the measure of the stature of the fullness of Christ." *Our Christian World Mission* extends to the uttermost parts of the earth. It must begin with those at our very doors.

Dr. Stock is General Secretary of the Christian Education Division of our Board of Home Missions.

Photos by Religious News Service and Sargent.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of December, 1948 ..... $ 9,559.35
Income for seven months ended December, 1948 ..... $39,573.97

The Call to Renewal

ACCEPTANCE • COMMITMENT • CONTACT • CULTIVATION

A Four-Step Response

Wofford C. Timmons

At a recent meeting of the Federal Council of Churches' Department of Evangelism, Dr. E. G. Homrighausen of Princeton University, gave an intensive report of his year's work in Europe and Asia in preparation for the meeting of the World Council at Amsterdam. His story was disturbing, if not distressing.

Finally, the temporarily stunned group broke out into a volley of questions: What is going to happen to all those people? Their governments? Their economy? Their education? And what's going to become of their churches? What can the World Council or the United Nations do? "All of these matters are of the utmost urgency," the speaker replied, "and I wish I had the answers; but what concerns me most in the whole world scene is what is happening in our churches here at home; the first answer is really here."

Many rank and file churchmen, whom once we condescendingly may have called overzealous, have been sensing something like this for a long time; but now to hear the same conviction confirmed by so discerning a Christian interpreter, and especially on the basis of such a world-wide, factual study, is to make us realize that the general theme of this issue of *The Missionary Herald*, "The Renewal of the Churches," is the most pertinent consideration on the agenda of *Our Christian World Mission*.

If the first need, then, is one of revitalizing our local churches, what are the steps to be taken toward this experience of renewal? The program of the Commission on Evangelism at this point is simple, but unequivocal. Four steps have been definitely designed for the minister and church seeking the largest extension of this renewal:

THE CALL

The *first* of these has to do with *The Call*, which is the title of a significant booklet issued by the Commission on Evangelism, formally adopted by the General Council and made available to every minister and church official. The challenge to each one of us is to accept *The Call* as a personal responsibility, then to consider it with the officials of the church and finally present it to the whole congregation. This step lays the great matter of *Our Christian World Mission* upon all hearts, bidding for a new sense of spiritual awareness and inward consecration. Faithfully taken, it will lead to the release of Christian power and purpose in undreamed of magnitude — and so begin an authentic experience of evangelism.

The *second* step opens directly upon an act of "commitment," which is a definite acceptance, on the part of both minister and people, of the gospel's serious intent for the ordering and the spiritual liberation of individual personalities and the common life. To some this will come as a thrilling experience of conversion, while to others it will mean a deep reconsecration, and to still others the true concept of Stewardship. In every case it will demand no less than the

In any experience of renewal, it is essential that we place Christ at life's center.

placing of Christ at life's center, from which the currents of vital experience will spring fresh, clean and strong. That the church needs to be far more specifically committed to Jesus' spirit and purpose than is presently true has been alarmingly indicated by the decline of loyalty and of a sense of mission among those who bear Christ's name. Our need of renewal and recommitment to the Christian faith and way of life, which our Master showed us, is made evident when among church members, only one out of three attends services of worship with any degree of consistency; when more than one out of ten are on "absentee" lists; when individual or family giving for one entire year amounts on the average to less than the price of three seats at the theater; and when, to cap the climax, it requires the effort of fifty-seven of us for twelve months to win a single individual to Christ and his church.

A PROGRAM OF VISITATION

The *third* step places us in personal contact, whereby each family and each individual is made aware of the church's concern for evangelism. Such immediate approach is especially needed for those who are inactive and unresponsive. To bring these into the living stream of fellowship is one of the chief functions of spiritual renewal. Each local church will draw up its own specific plan for making the desired contacts; and will no doubt do so in association with the World-wide Communion, or at the beginning of the Lenten season, or in connection with a general preaching mission. A simple, usable program of visitation has been prepared as an aid to local preparation by our Commission on Evangelism, for the guidance of the minister and his lay leaders. It is available to our entire fellowship. To call back the scattered, unrelated, broken parts of the church into a living and healthy organic whole is, indeed, to restore the church to integrity and growing strength, and thus to fortify and sustain *Our Christian World Mission.*

The *fourth* step leads on to the longer and more continuous work of fellowship cultivation, by which church members, both young and old, and especially those newly enlisted, are instructed and given careful nurture in the way of Jesus Christ and his kingdom. Evangelism first

reaches the inward man — then it moves swiftly to outward objectives. But the process should not be reversed, because spiritual vitality is generated within the character in order to become creative in the external world. The admonition of St. Paul to the church at Ephesus, as to the kind of community in which Jesus is the center and animating spirit, is appropriate to our churches today: for it is the quality of the inner life, so loved and cleansed as to be "glorious . . . not having spot or wrinkle, or any such thing," that transforms an otherwise purely human institution into the body of our Lord. The influence of a Christian community as focussed in the church, is made manifest first in the effectiveness of the gospel within the fellowship of faith. Our commonly shared Christian experience supports the profound conviction that worship and witness stand in relation to each other as cause and effect; they cannot be cultivated separately. The reassurance which comes from worship, the joy of bearing witness to the truth, the fellowship in sharing life's great values — these are the never-ceasing expressions of Christian experiences.

These steps, taken seriously, deliberately, consistently and persistently, will attain to a renewal of the churches by God's saving grace; they will bring us nearer to the full perception and to the vital certainty which are essential to our accomplishment of a world-renewing task.

Dr. Timmons is Executive of our Commission on Evangelism and Devotional Life.

Photos by Religious News Service & Ewing Galloway.

Each family and each individual must be made aware of the church's concern for Evangelism and be well instructed in the way of Christ.

A Forceful Medium for Renewal

The man at the microphone can influence the world

Everett C. Parker

Lamp Unto My Feet is the title of a new television program on the CBS network. It brings before the cameras junior department Sunday school classes from such New York City churches as Riverside and Fifth Avenue Presbyterian. With serene unconcern toward their studio surroundings, the boys and girls and their teachers enact a class session, duplicating exactly their activities in church on Sunday morning.

AN IMPORTANT PUBLIC SERVICE

Not a very exciting program, you say, compared with the telecasts of hockey games, boxing, basketball, presidential inaugurations and star-crammed variety shows, and you are partly right if that is the way you look at it. But *Lamp Unto My Feet* is performing an important public service. It is showing thousands of parents, who send their children to Sunday school but never attended services themselves, what happens in a well-conducted church school; and it is showing thousands of others, whose children do not attend Sunday school, the significant place religion can and should have in the lives of their youngsters.

Lamp Unto My Feet offers a clue to the place of radio and television in the life of the Christian community. Radio is now our most popular medium for mass evangelism, although probably few individuals will be converted to Christ and his way of life only by listening to radio programs. Radio cannot replace the congregation or assembly in spreading the Christian evangel. But for arousing dormant interest, for driving home to non-believers the gospel's telling power, a forceful radio program has no equal.

Less than fifty per cent of the people of the United States are active church members. Since they seldom attend church, we cannot bring them the gospel through traditional methods. We must carry the message to them where they are — in their homes, at work, travelling, even in places of amusement. Radio is a vehicle for this, with an unique ability to reach people in their natural surroundings, where even the minister might not be made welcome. The listeners at home, if they are willing to listen at all, will be receptive to any program with a vital touch.

RADIO GIVES DIRECT APPROACH

The direct approach of radio communication impresses the listener with the Christian gospel's importance to himself. Radio gives the church an opportunity to voice an opinion immediately an event has occurred, and before public opinion has crystallized.

The pictures *below* and *above* show groups preparing for religious broadcasts. *Extreme right,* Dr. Truman B. Douglass of our Board of Home Missions is about to speak over the air.

We have a chance to show the relationship of religion to the concrete problems of day-to-day living; to demonstrate that religious motives and Christian commitments are important in making decisions; and to develop a Christian group-mind and group-loyalty.

The experienced broadcaster knows that he is not speaking to a congregation or a crowd, but to one person, sitting alone or with his family in the living room, the kitchen or an automobile. To be successful, he must

develop a "you and I" rapport between himself and each listener, so that the receiver feels that the broadcaster is speaking to him and him alone. To establish such a relationship, the program must be emotionally satisfying. And this is the heart of true evangelism. The personal and the emotional go together in religious stimulation and nurture.

Through radio we are given an opportunity to widen greatly the church's influence. At the same time, the existence of radio imposes a new obligation on Christians, places a new responsibility on the religious vocation. Whoever wishes to influence the popular mind turns to the microphone, with what disastrous results may be seen in the spread of corrupt and totalitarian doctrines. Christians cannot ignore the situation. Radio, crossing all political and social lines, reminds us grimly of Jesus' command, "Go ye therefore and teach all nations." Who has been obeying this order in our time?

Television can be a medium of tremendous influence in the world. Above, Mr. Ferguson of our Visual Aids Department "mans" the camera in workshop course.

MINISTRY TO PUBLIC OPINION

The church is not an exclusive club for the pleasure of a few. The minister cannot be pastor only to his parish members. The church, through accepting radio, compels itself to carry a ministry to public opinion, to take the gospel into the entire community life. In the clash of discordant faiths by which the spiritual destiny of man will be decided, we of the Hebrew-Christian tradition dare not refuse to enter the struggle — first for the attention and then for the allegiance, of all mankind.

A BIG OPPORTUNITY

This may be taken as a calling from God, uniquely pertinent to the conditions of our time. Saint Paul and the Wesleys would have seized upon it. What a chance to win the hearts and minds of man. The man at the microphone may make the world his parish!

Mr. Parker is Director of Radio of the Board of Home Missions and Director of Program and Production of the Protestant Radio Commission.

Photos by NBC and RCA.

"One Great Hour"

Albert D. Stauffacher

One Great Hour is the sixty minutes set apart during Lent, 1949, when Protestant, Anglican and Orthodox churches, working together, will present a concerted appeal for funds to carry on their own Relief and Reconstruction Programs, and for the combined program directed on their behalf by Church World Service.

The appeal will be made on Saturday evening, March 26, 1949, over a national hook-up radio program using great music, drama, and well-known personalities to dramatize the need and urge the people to attend church the following morning to make their offering to this cause for the year.

OUR CHRISTIAN WORLD MISSION

In the case of our Congregational Christian churches all such gifts will count on *Our Christian World Mission* budget for 1949, and be credited to the goals of the churches from which the gifts come.

The *One Great Hour* will be preceded with publicity in newspapers, magazines and motion picture theaters, and with definite instructions and materials to ministers and churches as to how to proceed. *The full announcement of plans and materials has been sent to all our ministers.*

TOWARD THE TOTAL GOAL

Remember: this is not another appeal, violating our plan for unified budget and unified promotion appeals in 1949. This is a part of *Our Christian World Mission* and furnishes a superb opportunity for churches that did not reach their goal in the Every Member Canvass to supplement the amount then received with additional gifts that will enable them to reach their full goal. Credit will be given to the churches on their budgetary goals in *Our Christian World Mission* program. All of this will count towards the realization of our total goal of $6,280,126.

COOPERATIVE EFFORT

One Great Hour promises to be the greatest cooperative effort of Protestant, Anglican and Orthodox churches ever undertaken in this field.

It will bring closer to the church, and in many cases actually into the church, many of the millions who today have no religious affiliation at all, but who will through this united action of Protestant, Anglican and Orthodox churches be drawn into active fellowship.

UNDER ABLE DIRECTION

The director of *One Great Hour* is Mr. Robert Jordan, the man who last year directed the Sunday morning radio broadcast for the Protestant Episcopal Church whereby well over $1,000,000 was raised in the four hours it took eleven o'clock to pass from the Atlantic to the Pacific shores.

Don't miss *One Great Hour.*

We are sorry to report that Andrew Vance McCracken, editor of *The Missionary Herald,* is ill and will be away from his desk for several months. His associates and many friends among the readers of the *Herald* wish for him an early return to fullness of health and strength.

A Fruitful Ministry of Renewal

William F. Frazier

The State University's specialist was carefully examining tree after tree in a New Hampshire orchard. Though not seriously diseased, the trees were bearing little fruit, and that little was inferior; the pallor of the leaves showed soil deficiencies; and the new growth for the year was no more than six to eight inches.

"Prune, not too severely; disc harrow the ground; apply in right proportions a general fertilizer with the addition of certain trace minerals, mulch their roots, and spray scientifically," was his prescription. "You will never get fruit of any consequence until the trees are growing again," was his parting comment. This was midsummer in 1947. Last summer those same trees put out eighteen to twenty inches of new growth and bore eight thousand dollars' worth of marketable fruit to gladden the heart of the farmer and to feed his city cousins.

It is the privilege and duty of every minister to bear fruit. That fruit is of two kinds: the imperishable graces of a gentle and peaceful spirit, which, as Peter says, is "precious in the sight of God"; and secondly, the planting and nurturing of the seed of Christ's love in the hearts, not only of the good, but also of the careless, hardhearted and more wayward members of his community who have hitherto been strangers to the energies of God's grace.

Most good and devoted pastors are less than satisfied, and many are deeply disappointed, by the small amount of visible fruit from their ministry. Like orchard trees they will never bear abundantly until their own

An important benefit of the summer conferences for pastors is a chance for fellowship. *Below,* members relax at Sylvan Dale.

spirits are vigorously and radiantly growing again. How can the dull eye, the uncertain hand, the leaden imagination be useful instruments of Him who dwelt among men full of grace and truth, and whose task it was and is to lead all his brothers the world over into the fullness of their perfected humanity?

A FULL PROGRAM

The summer conferences for pastors at Deering, New Hampshire, and at Sylvan Dale in the Rockies, are not for men already satisfied; but for those who like Paul are concerned lest their lives and their labor be a running "in vain" and they fall short of that fruitfulness which is God's will. During the last eight years, hundreds of men have found the help that they needed, have begun to grow, to burgeon and bear fruit with a fresh and joyous vitality.

The procedure has been quite simple: *First,* discipline; for every branch that bears fruit must be pruned "that it may bear more fruit." So the day begins with matins at seven, which all attend. It continues with lectures until noon. The afternoon is devoted to silence, to serious

Below, **Dr. North and Dr. Frazier both of our Board of Home Missions participate in extra-curricular activities at Sylvan Dale.**

Members of Deering, N. H., summer conference at study, in conference, and relaxing between classes. *Above, right,* Dr. Truman Douglass, Dean of the school, emphasizes a point. *Above, left,* a faculty residence.

study and reading, with a few personal conferences. At seven-thirty in the evening there is a lecture, followed by vespers. Such discipline has in many instances marked the beginning of a new, ordered, and effective pattern of daily life which in itself was a minor victory.

Second; a re-examination of the great theological and social teachings of our faith. Men like Nels Ferré, Albert Outler, Hugh Vernon White, Wilhelm Pauck, Truman Douglass, James Muilenburg, have helped to sharpen the issues, clarify thought and give incisiveness and accuracy to the word we have to preach. The Bible fills a place of great prominence as the fundamental and indispensable written source of the Christian message. No one who has worked through the weeks with Allen Wehrli will ever forget them or approach his Bible without renewed delight.

STUDY AND PRAYER

The people of the home parishes are never for a moment forgotten. Each member of the school studies his own methods and habits of public address; and, under expert guidance such as that of Clyde Yarbrough, seeks to improve his interpretation of the scriptures as read before the congregation. The organization of the church, the conduct of public worship

Above, Dr. Timmons of our Commission on Evangelism speaks to ministers at Deering. Deering and Sylvan Dale are located in two of the most beautiful spots in our country.

and the development of a better parish ministry are subjects of daily study and conference.

Three other supremely important elements have contributed to this life-renewing process. The *first* of these is prayer. Morning, noon and night, not only in formal services of worship, but in earnest private meditation and heart searchings, men have poured out their hearts for themselves and their people.

FELLOWSHIP

The *second* element is fellowship. With what loneliness have these men toiled through the years! And yet the persistent *motif* of our faith is love, and its primary fruit is understanding and fellowship. "A new commandment have I given unto you that you should love one another as I have loved you!" It is not too much to say that for some the quality of fellowship at Sylvan Dale has been a completely new experience, and for many others an unforgettable and soul-renewing event.

The *third* element may seem to some perhaps less important than the others, but it is not. Through life, from childhood to old age, God takes that which is physical and visible to work in us an invisible and spiritual work of grace. This is the sacramental quality which we know so well when bread and wine are used in the Holy Communion; and which reached its highest point in human experience when men, looking upon Jesus, saw the glory of God in his face and knew that he was the Christ. These schools are located in or near some of the most beautiful spots in our good country. Many will testify that, during the session they attended, God, who is ever near and whose utterance is echoed throughout the whole creation, used by his grace the snow-capped mountain ranges, the deep blue waters of a glacial tarn, the fragrance of balsam, and the ravishing color of mountain flowers to awaken, and gentle, and give far visions to the soul. So nature itself was transformed into a sacrament.

The cost of these schools — of transportation, board, instruction and libraries, has been borne by the Board of Home Missions for the increase of a fruitful and effective ministry to Congregational Christian people in the parishes. It has been directed wholly to one end; that they might bear more fruit to the glory of God, and thus help and hasten the renewal of the churches.

Dr. Frazier is Treasurer of the Board of Home Missions.

A Renewal of Hope

AN ASSURED AND ADEQUATE INCOME

Frank J. Scribner

No sane man ever enters the ministry with the thought of making money. He knows that he is enlisting in a service that will require thrift and self-denial as long as he lives. But there are limits to the sacrifice which the churches have a right to ask or which a man has a right to give. A man who embarks upon the ministry as a calling should feel assured that his days and those of his wife will be ended in decent comfort and with full self-respect. The churches want as leaders men with intelligence enough to be aware of the future and with foresight enough to insist that it be secure.

A young man's decision as to the ministry must be strongly influenced by his observation, not only of the active ministers he knows, but of the ministers retired by reason of age or disability. The sort of man the churches need will and should hesitate if he knows retired ministers who are subsisting precariously upon the charity of their friends. He knows well that he will not be able to provide for his future out of what he expects to receive as salary. He has the right and duty to ask himself what the churches as a whole are in the habit of doing for their retired servants.

The churches of our fellowship have not been entirely unmindful of their responsibilities. The Ministerial Relief Division of The Board of Home Missions holds a high and honored place among Congregational bodies. It collects money from churches and individuals as it is able to appeal to the generosity of givers, and distributes such money upon the basis of the relative need of various recipients.

MINISTERIAL RELIEF

Its work is, and will continue to be, a most important function of the churches. It is a richly rewarding work. One of the most blessed things that the denomination did in the past year was to make possible a substantial increase in the general level of relief grants. One of the finest things that could come out of *Our Christian World Mission* would be a further increase in the amount which can be placed at the disposal of retired ministers and their widows.

But ministerial relief is not a satisfactory solution of the problem of the retired minister or of the active minister looking ahead to retirement. Ministerial relief depends upon the current giving of churches, which fluctuates from year to year. Its recipient has no guarantee that it will be continued. Again, ministerial relief is a gift. In spite of our best efforts to assure those who receive it

that it represents well earned compensation for past services rendered, no one in the active ministry looks forward with satisfaction to being dependent upon money secured by an appeal to generosity.

Early in the present century the churches in America began to feel their way toward a system which would be more just in theory and more satisfactory in practice. In one denomination after another, movements were launched whose objectives might fairly be stated as follows: *For every retired minister an assured income; an adequate income; and an income which shall be his as a recognized right irrespective of his personal circumstances.* To this end, The Annuity Fund for Congregational Ministers was inaugurated in 1914, and to this end it launched its present annuity plan in 1921.

The Annuity Fund operates in two ways. *First,* it helps ministers accumulate savings toward their retirement. It collects annual payments from them and their churches. It adds to those payments from the income of its endowment, the Pilgrim Memorial Fund. It invests and re-invests the monies received and accumulates the interest. Every member has, when he comes to retirement age, an amount to his credit which forms the basis of his annuity. *Second,* it issues to each member at his retirement such an annuity as his accumulated deposits will provide at his then attained age and that of his wife. Annuities issued by the Annuity Fund meet admirably two of the three objectives stated above. They constitute "an assured income." They constitute an income which is the annuitant's as a recognized right. But up to the present, in many cases they fall short of

One of the most blessed things our denomination did in the past year was to make possible a substantial increase in relief grants.

Decent comfort and full self-respect.

the other objective — an adequate income. The amount of annuity that can be provided by a given sum of money can be accurately calculated. If the amount accumulated during a minister's active career is inadequate, the annuity is inadequate. And in far too many cases this is true of the annuities provided through The Annuity Fund for Congregational Ministers.

TOWARD ADEQUATE ANNUITIES

Too many churches in our fellowship are still contenting themselves with the dues established by the Annuity Fund when the Expanded Plan was inaugurated — 6 per cent of a minister's salary, divided equally between the minister and the church. In 1921 such annual deposits could provide a fairly adequate annuity. In 1949 they cannot. Money earns less interest now than it did then, and with the steady increase in the average length of American life, annuitants live much longer.

The Annuity Fund for Congregational Ministers strongly recommends that for each member of the Annuity Fund an amount be deposited each year equivalent to 11 per cent of his salary. A part of this comes from the income of the Pilgrim Memorial Fund, which at present provides forty-five dollars a year for each member of the Annuity Fund sharing in it. Another part properly is paid by the minister himself. The remainder must be paid by the church he serves. On the basis of practice followed by other denominations, it is strongly recommended that the minister's share be 3 per cent of his salary and the the church's share an amount equivalent to 8 per cent — each share diminished by one-half the Pilgrim Memorial Fund income credit for the year in question.

This recommendation was definitely made by the Annuity Fund four years ago. If its acceptance becomes universal and if Congregational Christian ministers enroll in the Annuity Fund at the beginning of their ministry, the objectives of the churches will be reasonably assured.

Dr. Scribner is General Secretary of the Pension Boards of the Congregational Christian Churches.

A young man's decision as to the ministry must be strongly influenced by his observation, not only of active ministers he knows, but of those ministers retired or disabled.

A KEYNOTE OF RENEWAL

. . . which helps the church to know where it is going and how it may hope to get there

Ross W. Sanderson

One gratifying effect of the organization of a research department in the Extension Division of the Board of Home Missions has been that instead of doing less research than before the other departments have done more. The departments of City Work, Town and Country, and Church Building have their specialized programs of study which they carry on with vigor and a high degree of competence.

By the assignment of major responsibility for field studies to the Department of Research it becomes possible to correlate the results of the specialized inquiries made by other departments, to do research in areas where more than one department is involved, and to undertake large-scale investigations which have important implications for denominational and interdenominational strategy.

One element in the renewal of the church is a clearer and more sharply defined knowledge of where it is going and how it may hope to arrive there.

The Department of Research usually studies groups of churches rather than single parishes. Occasionally, it is asked to counsel a particular church on whether to remove to another site — for example, after a fire. Sometimes its duty is to suggest caution in responding to plausible proposals: as a suggested merger of several Congregational churches which may, upon examination, prove unwise; or in another instance, the time may not seem ripe nor the way clear for an interdenominational larger parish. For, renewal means going steadily forward in spite of difficulties, but only after all the hazards have been squarely faced. To know what not to do is frequently quite as important as to attempt novel but unwarranted procedures before a realistic appraisal has been made. Yet the discovery of new parish techniques is a first charge upon field research.

IMPROVEMENT WITH HELP

Sometimes the department can help a group of churches to improve upon a work which they have already splendidly begun. For example, a week's field study of the Delta Parish in the Upper Peninsula of Michigan made it plain that one of the central improvements was adequate joint budgeting. Here in the cut-over lumber country, one pastor serves all five of the churches that make up a single tiny association. The 1949 budget sets forth the whole parish picture, with salary, mileage, annuity premium, building and program costs — each item properly allocated to each of the five churches and to the Conference. Here a group of churches ceases to be a broken chain, and becomes an integrated consistent whole.

The Department may study a local area. What is the role of a center

Rugby Congregational Church, Brooklyn, is the only Protestant parish in a radius of a mile.

such as Deering, New Hampshire, in the life of the nine towns now organized into the Deering Fellowship of pastors and delegates? What is the state of affairs in an Association like Worcester North, which includes only 1½ per cent of Massachusetts' Congregationalists in the membership of its churches? The only way to answer these questions is to make careful, detailed field studies. In Worcester North one result has been to give new visibility to a number of churches. Two of these are literally set upon a hill: Royalston First, where a restored spire and a reconstructed building symbolize the faith that still dominates an ancient hilltop; and Gardner First, where Dr. Dennison's ministry has recently shown the pastor that "many of our churches don't know their own potentials." The basis for renewal, not only of other individual churches, but also of the life of the Association as a whole, is thus set forth with inescapable force.

Or, a whole Conference may be studied. An every-community study in New Hampshire may reveal that while urban churches are prospering far more than anyone realizes, the renewal of rural churches requires a new approach, a virile leadership, effective patterns, a bold strategy, and the re-integration of community life.

In Iowa, the task of a rural state which is not gaining in population, and is becoming increasingly urban, comes into clear focus when the fortunes of our churches are examined in detail. Out of such a study grows the deepening conviction that a renewal of the churches waits in large part upon the renewal of a deeper faith in the God and Father of our Lord Jesus Christ. "New occasions teach new duties," but they require the same sort of pioneering courage as that of the Iowa Band, with a far more adequate lay response.

Renewal in Massachusetts would seem to require not only that many small churches should continue to receive financial aid, but also that all the churches should have counsel and technical help from a larger staff in order more boldly to grapple with

the problems of one-sixth of our American Congregational Christian fellowship.

A major problem in American Protestantism is how to replace the great urban churches of yesterday, now the victims of social change, with the potentially great churches of tomorrow. "High potential" churches are one answer. They are expensive, but in the long run should be a sound investment, providing the basis for a renewal of local support of the program of world-wide evangelism. Manhasset, San Marino, and the like, are already on the way to becoming the strong churches of the future. There is need for many more of the same sort.

It is, finally, the high privilege of this Department to spearhead a new and important Joint Commission on the Urban Church, which hopes to develop an entirely new urban Protestant strategy in America. One reason for this project, long overdue, is that field research has made it plain that many city churches, if they are to renew their strength, must be content to "walk and not faint." Consider our Rugby Church in Brooklyn, N. Y. In a borough that has three million people, more than one-third of them Jewish, another third Roman Catholic, and not over seven per cent Protestant church members, Rugby Church is the only Protestant parish in a circle more than a mile in radius. Once on the edge of defeat, it now fights the good fight, seeks to pay back Building Society aid, and continues to sing the old songs in a land which to them has become strange.

Slowly, research builds up a body of data on which the denomination can renew its life through a more adequate knowledge of its condition and progress.

In the suburbs of Los Angeles is San Marino Congregational Church, an "high potential" church.

Dr. Sanderson is Director of Field Research for the Division of Church Extension and Evangelism of our Board of Home Missions. Photos by Ed Carlsten & Floyd Cullings.

A Pattern for

PROMOTING RENEWAL

WITH INCENTIVE, LEADERSHIP AND TEAMWORK THERE IS NO LIMIT

Curtis R. Schumacher

Helping churches to help themselves in raising as much local money as possible is one of the solutions proposed by the Church Building Department of the Board of Home Missions to the problems created by an unprecedented current demand for building aid.

A first step was to create a new office — that of Church Financial Adviser, whose function is to assist churches in the conduct of financial programs looking to the construction of new buildings, to various types of expansion or improvement, and to the liquidation of existing indebtedness.

Without experience to provide information or standards, there was no way of measuring the significance of responses from the churches, or of the request for advisory services. The Church Financial Advisor took over his duties on January 1, 1948. Churches soon became interested and requests for his services began arriving. During the year, he traveled 18,193 miles, mostly by plane in order to keep closely scheduled appointments. More than $293,000 was raised in thirteen financial campaigns. In addition to these, the Adviser met with twenty-six local church boards or committees, discussing situations and suggesting procedures, and gave 206 addresses during this period, including training sessions for workers. Besides, many conferences with church representatives were held in the New York office.

Advice is constantly sought as to: (1) the amount that should be spent on a particular program; (2) the extent of the indebtedness that the church might safely incur; (3) methods of financing; and (4) ways to raise money locally. Whether by conference or by correspondence, the same thoughtful consideration is always given to each special problem. When the Adviser's services are desired for the conduct of a project, a formal application must be sent, officially signed, the time specified, and the request approved by the Conference Superintendent. The only costs are the Adviser's hotel accommodations, his meals, and an over-all contribution of $100 for his travel expenses.

A CAREFULLY CONSTRUCTED PLAN

The financial approach is directed toward the development and the enrichment of the lives of the church people, rather than the raising of money as an end in itself. When the heart is right, and the individual recognizes his obligation to God, to the church, and to the fellowship as a whole, the money will come in.

Here is an answer to those who said it couldn't be done.

Stewardship is emphasized. Spiritual values, rather than dollars, are stressed.

A carefully constructed plan of procedure is mailed to the church six weeks prior to the Canvass Week. The Church Financial Adviser spends the entire week, culminating in Canvass Sunday, with the church. He holds one session with the various boards, department heads, and committees. Four evenings are devoted to training the canvassers. Meetings are held in the afternoons to acquaint the women with the stewardship point of approach. Meetings are held also with the young people and Church School staff and officers. The hope is to impress as many individuals as possible, before the week is over, with the importance of worship through giving.

The church which closely follows and completes the assignments and outlines offered in the pre-canvass instructions, which secures the necessary quota of men for training sessions and Canvass, and which makes every effort to bring out a large attendance at the afternoon meetings has generally a successful project. But the church which fails to do these concrete things does not achieve results either in developing the church life or in attaining the financial goal. An analysis and review of various projects show very clearly whether or not the well considered pattern has been carefully and consistently followed.

The results of a financial project conducted in the manner suggested have been — in addition to securing more funds than the church originally thought possible — a congregation made more aware of individual obligation to be a practicing Christian and church member; a sincere and enthusiastic group of men who realize more than ever what their Christian obligations entail; new visions of church participation and service by the women; and increased self-giving throughout all phases of the church life.

A church on the Eastern Coast, located in a government project of 8,000 people (3,800 of whom were children), had no feeling of permanency because none of its people owned their own homes. Modest incomes prevailed. The project, with fine cooperation on the part of everyone, went $8,100 over the top to the gratification of all.

In the Midwest, a church with a

building loan which had been dormant for as much as twenty-five years and with little spiritual interest among the people raised more than enough to liquidate its indebtedness, and is on the way to developing a strong church program.

EFFORTS BROUGHT UNITY

In a greatly disorganized church of the Northwest, with a congregation disrupted by internal difficulties, a project not only exceeded the amount sought, but brought unity where none had hitherto existed. The men rallied behind the program as they had never done before, and immediately organized a men's group.

As to the effects upon individual members of a church, many instances might be cited. On the West Coast, a family gave $1,000 out of an unexpected $2,500 legacy. Although the regular income was small and doctor's bills were high, the gift was made because of a new attitude toward life which was gained during the training sessions by the formerly despondent husband, which resulted in a deep change in the entire family relationship and attitude. In the Southwest, three school teachers who were living together subscribed $3,000, saying: "The money was lying at interest; we decided the Lord needed it

now more than we." In the East, one man said that he learned the "lesson of his life" from his twelve-year old son. After listening to the canvassers, who obviously were well-prepared, the youngster declared: "I want to be able to say I helped build this church; I want to give God his share of my seventy-five cents per week allowance. I want to pledge ten cents a week to him."

These few examples indicate briefly the far-reaching spiritual effects of church financing when carried on with spiritual and human objectives rather than for the raising of money as the chief goal. They show how great is the contribution of the Church Building Department to the renewal of our whole society through such practical aid to the churches in bringing to pass a renewal of Christian life.

Mr. Schumacher is Church Financial Adviser in the Church Building Department of the Division of Church Extension and Evangelism of our Board of Home Missions.

Below, three groups of workers from various churches where the Church Financial Adviser was requested to help the church to raise money locally. Results have been gratifying, both spiritually and financially.

A Cultural Renewal

"FREE FROM THE SINS OF CASTE"

Fred L. Brownlee

The American Missionary Association was born in a Baptist Church in Albany, New York, in 1846. Its founders were devout churchmen of various Protestant faiths. Their chief concern was to promote a free and inclusive church in a free and inclusive social order. They organized the American Missionary Association as a non-sectarian missionary society for the propagation of a "pure Christianity free from the sins of caste."

The work began by establishing and supporting Christian missions in Africa and Siam and then in the United States, where later the American Missionary Association concentrated its work entirely. The missions were Christian schools in which the teaching of Christianity and the conduct of worship were central. The American missions were located among Indians, Orientals, southern Mountaineers, Negroes, and Puerto Ricans. The object was the free incorporation of minority peoples within the whole life of Christian churches, upon the conviction that there is only one race, the human race, which God "hath made of one blood to dwell on all the face of the earth."

The most glaring denial of this fact at that time was the institution of Negro slavery. The American Missionary Association felt that, if church people would free their own slaves, abstain from all traffic in human slavery, and admit Negroes into full church membership and partnership, their churches not only would be abolishing their own sins of caste, but that slavery would cease outside the church. To that end the American Missionary Association offered partial support to ministers of any denomination who were eager to preach such a faith.

Following the Civil War, the American Missionary Association began its great educational work for freed men by opening schools in every southern state. In all instances these schools either maintained adjoining churches, or kept school in the church buildings. The principals and teachers were as zealous about saving the souls of their pupils as they were about quickening their minds. As the schools grew, the churches in some cases grew strong enough to stand alone; in others, assisted by the American Missionary Association, they lived on long and well.

CHURCHES WERE SEGREGATED

But these were segregated churches, churches for Negroes only. The white teachers were active members, but, so far as the local scene was concerned, all the churches were as racially separate as they would have been had the customary sign, "Colored," been nailed over their doorways. This was as true within the Congregational fellowship as it was outside. Wherever there were two Congregational churches in the same city, the one was white and the other was colored.

In more recent years, interracial churches have opened in Berkeley, California and in Los Angeles and in a few other localities. Here and there in the North and West may be found some white churches with a handful of Negro members. Fortunately, in the North and West, both

Above, left, church at Dorchester Cooperative Center in Georgia. Churches *right, above and below,* are located in Puerto Rico. Church top right at Ceiba is related to American Missionary Association. *Left,* Indians at summer camp, a project to which our Board contributes.

churches belong to the same Associations and Conferences; and wherever the General Council meets it is with the tacit understanding that interracialism shall prevail. How long it will be until this is also true in the South no one can predict. At present, church doors are not ajar with even crack-hole welcomes.

These disturbing conditions of racial obscurantism were never quite so true of the Indian, Oriental, Mountaineer and Puerto Rican churches of the American Missionary Associa-

tion. The Indian churches have remained separate only because of the government's reservation policies, also because of difficulties raised by the Indian languages, traditions and customs which are still extant. This tendency has kept most of the Indian churches weak both numerically and financially. Yet many of them have been rich in spirit despite the fact that Indian Americans have suffered injustices no less grave than have Negro Americans. Not only have our Indian churches remained separate but, until recently, their larger fellowship also has been confined to separate Associations and Conferences. Fortunately, the present tendency is toward dissolving the reservation-complex and toward merging the Indians with the general population.

THE ORIENTAL CHURCHES

The Oriental churches along the Pacific Coast and in Utah are also separate, but church membership is increasingly open to Orientals wherever they choose to go, and the churches as such are bona fide members of the general Associations and Conferences.

The churches in the southern mountains, which for many years were under the care of the American Missionary Association, suffered only from topographical separation. Of necessity, due to the sparsity of population and poverty, they are still very small.

The churches already referred to are now under the direct care of our State Conferences or of the Church Extension Division of the Board of Home Missions, except those churches in Puerto Rico. Their inclusion within the Church Extension Division means that there is no longer one general branch of our Board for the Negro churches and another branch for white churches in the South — the American Missionary Association Division and the Church Extension Division — but that all belong to one fellowship.

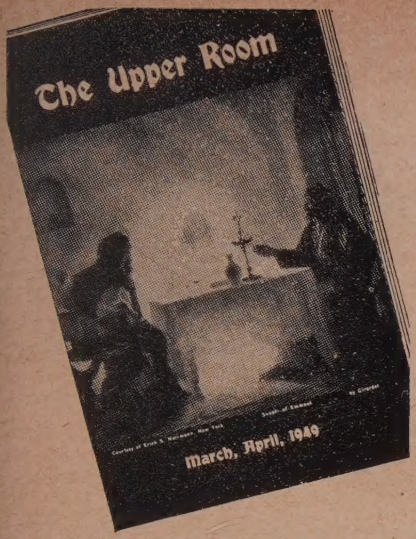
REASON FOR PRIDE

In Puerto Rico, due only to the fact that the American Missionary Association began our church, educational, and hospital work there; and to the further fact that the territory is small and compact, the entire missionary work of the Congregational Christian Churches on the island is administered through the American Missionary Association. We have reason to be proud of our Puerto Rican churches. In the first place, they have grown in number from none at all to twenty-two, with an additional forty-four rural chapels and preaching stations. They have increased from no communicant members or Sunday School pupils, to 3,000 and 4,000 respectively. In the second place, they have emerged from being 95 per cent dependent on the Board of Home Missions, to being obligated less than 35 per cent, with a few parishes entirely self-supporting. And in the third place, our churches took the lead, along with the United Brethren, in forming the United Evangelical Church of Puerto Rico. This union is organic; it has worked well for almost twenty years.

When it comes to renewal of spiritual life in a church there is nothing equal to facing realistically the social issues of its own community. It is exceedingly difficult to have one world when a church is not a vital part of its own community. There comes deep spiritual satisfaction and moral renewal from squarely facing the social issues at one's own doorsteps. The Christian church in following Jesus is here to minister rather than be ministered unto. Churches, too, can save their souls by losing them.

Dr. Brownlee is General Secretary of the American Missionary Association Division of our Board of Home Missions.

Photos by courtesy of Religious News Service.



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